

BY

Shaikh Jalilu Issah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ سَيِّدِنَا وَ  
 حَبِيبِنَا أَبِي الْقَاسِمِ مُحَمَّدٍ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ  
 الطَّاهِرِينَ الْمَعْصُومِينَ .

قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ :

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ  
 اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ  
 بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۝ (البقرة : 002.164)

صَدَقَهُ الْعَلِيِّ الْعَظِيمِ

In the name of Allah, the most Beneficent, the most Merciful

English Transliteration

[022:164 Inna (verily) fee (in) khalqi (the creation) alssamawati (of the heavens) waal-  
 ardi (and the earth) waikhtilafi (and in the alternation) allayli (of the night)  
 waalnnahari (and the day) waalfulki (and in the ships) allatee (which) tajree (sail) fee  
 (through) albahri (the sea) bima (with that which) yanfaAAu (benefits) alnnasa (the  
 mankind) wama (and what) anzala (sent down) Allahu (Allah) mina (from) alssama-i  
 (the sky height) min (of) ma-in (water rain) faahya (and thus made alive) bihi  
 (therewith) al-arda (the earth) baAAda (after) mawtiha (its death) wabaththa (and  
 scattered) feeha (therein) min (of) kulli (all kinds) dabbatin (of moving creatures)  
 wataşreefi (and in veering) alrriyahi (of the winds) waalssahabi (and the clouds)  
 almusakhkhari (which are controlled) bayna (between) alssama-i (the sky) waal-ardi

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(and the earth) laayatin (**are indeed proofs sings**) liqawmin (**for people**) yaAAqiloona (**who understood**)

Translation

[002:164 Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.]

Exegeses:

In the previous verse Allah told us that there is no God but He is the only in this universe to run the heavenly bodies and the affairs of all lives. And in this holy verse mentioned above Allah is telling us that how we can feel Him and how we can understand him. And we have been told in the holy verse supra mention how we can know *Allah Subhana-Wa-Ta'aala*.

According to the verse there are many ways to know *Allah Subhana-Wa-Ta'aala*. It is very important to know Allah and for this we have been advised to do Tafakkur; meditation, deliberation, pondering. We should be in a process to search for Allah that how can He be understood and how can He be seen. He can only be seen through eyes of the intellect and through the system going on in the universe, which is giving us very perfect results of the efforts of us. We are allowed to think about the nature and justification of Allah that how is He and what is He. The holy Quran allows and permits us to think on these lines. Imam Ali (AS) says

لَا تُفَكِّرُ فِي ذَاتِ اللَّهِ وَلَكِنْ فَكِّرُوا فِي مَخْلُوقَاتِ if a man thinks about Allah, do not think about Allah in the context either He has parents, offspring etc. He said that if we really intend to know about Allah then we should think about the creatures found on the face of the earth. And the creatures, accordance to the holy Quran, can be divided into two. The first one is ourselves. We can know Allah through ourselves by thinking about the way *Allah Subhana-Wa-Ta'aala* created us. That's why the holy prophet (Salla 'Lahu 'alayhi

wa sallam)said in a hadith مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ He who knows himself in deed knows his Lord. This is to tell us that the introduction of knowing *Allah Subhana-Wa-Ta'aala* begins in knowing about ourselves. And the same thing also the prophet said in

different hadith مَنْ عَرَفَ رَبَّهُ فَقَدْ عَرَفَ نَفْسَهُ indeed if you find a man who knows *Allah Subhana-Wa-Ta'aala* indeed that person knows himself. This is the first step to know *Allah Subhana-Wa-Ta'aala*. That's why *Allah Subhana-Wa-Ta'aala* has said in the holy

Quran سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ (حَم السجدة: 041.053) We are going to show our signs that We do exist. And not only that We are going to show

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Our signs that We do exist **وَفِي أَنْفُسِهِمْ** We are going to them Our signs **أَنْفُسِهِمْ** We ourselves that Allah created a man if you look We created a man, it is one of the verses of *Allah Subhana-Wa-Ta'aala*. And one more way of knowing Allah is that we should look around ourselves. In our surroundings there are visible signs of the presence of Allah with His intelligent systems. Imam Ali (AS) was once asked if he saw Allah in his worship? He replied that he knew his Lord before he worshiped. When asked how? He replied **أَرَأَيْتُ شَيْئًا إِلَّا وَرَأَيْتُ اللَّهَ قَبْلَهُ وَمَعَهُ بَعْدَهُ** I never see something unless I see *Allah Subhana-Wa-Ta'aala*. So from we have got a practical lesson that anything we see with our eyes, it is a way of the presence of Allah that He really does exist. Otherwise that thing or that creatures would not have come into this world with the life. We have to see the signs of Allah – *Ayat* (proofs, evidences, signs etc). In the following there are the verses in which word *Ayat* has been used:

Al-Imran (The Family of Imran) > [\[3:190\]](#) Yunus > [\[10:6\]](#)[\[10:67\]](#) Ar-Ra'd (The Thunder) > [\[13:3\]](#)[\[13:4\]](#) Ibrahim (Abraham) > [\[14:5\]](#) Al-Hijr (The Rocky Tract) > [\[15:75\]](#) An-Nahl (The Bee) > [\[16:12\]](#)[\[16:79\]](#) Ta-Ha [\[20:128\]](#)[\[20:54\]](#) Al-Mu'minun (The Believers) [\[23:30\]](#) An-Naml (The Ants) [\[27:86\]](#) Al-'Ankabut (The Spider) [\[29:24\]](#) Ar-Rum (The Romans) [\[30:21\]](#)[\[30:22\]](#)[\[30:23\]](#)[\[30:24\]](#)[\[30:37\]](#) Luqman (Luqman) [\[31:31\]](#) As-Sajdah (The Prostration) [\[32:26\]](#) Saba' (Sheba) [\[34:19\]](#) Az-Zumar (The Groups) [\[39:52\]](#)[\[39:42\]](#) Ash-Shura (The Consultation) [\[42:33\]](#) Al-Jathiya (The Kneeling) [\[45:3\]](#)[\[45:13\]](#) Ta-Ha > [\[20:54\]](#) Al-Mu'minun (The Believers) > [\[23:30\]](#) An-Naml (The Ants) > [\[27:86\]](#) Al-'Ankabut (The Spider) > [\[29:24\]](#) Ar-Rum (The Romans) > [\[30:21\]](#)[\[30:22\]](#)[\[30:23\]](#)[\[30:24\]](#)[\[30:37\]](#) Luqman (Luqman) > [\[31:31\]](#) As-Sajdah (The Prostration) > [\[32:26\]](#) Saba' (Sheba) > [\[34:19\]](#) Az-Zumar (The Groups) > [\[39:42\]](#)[\[39:52\]](#) Ash-Shura (The Consultation) > [\[42:33\]](#) Al-Jathiya (The Kneeling) > [\[45:3\]](#)[\[45:13\]](#)

In surah Yunus Allah says: Inna (**verily**) fee (**in**) ikhtilafi (**the alternation**) allayli (**of the night**) waalnnahari (**and the day**) wama (**and all that**) khalaqa (**has created**) Allahu (**Allah**) fee (**in**) alssamawati (**the heavens**) waal-ardi (**and the earth**) laayatin (**are signs**) liqawmin (**for people**) yattaqoona (**who fear Him**) - (Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are *Ayat* for those people who keep their duty to Allah, and fear Him much.)

The verse mentioned above is also the same like which is being described. In this verse it is also mentioned by *Allah Subhana-Wa-Ta'aala* that one should give attention on the surroundings. We could see the signs of the presence of Allah and His intelligent systems. Allah has invited to cogitate deeply on the heavens and nights and days. We should think deeply that how nights are transferred in days and how days become the nights. Also the skies and the earth its rotation, our solar system are all the signs of the presence of *Allah Subhana-Wa-Ta'aala* who is running high-energy universe with great perfection. We can not trace any slightest possible error in the systems. Otherwise our efforts would not have brought the fruits of our desires.

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In the following the invitations are given to think about the existence of *Allah Subhana-Wa-Ta'aala*:

1. There is one question of the heavens together with the earth. Most of the time when Allah mentions about the heaven, He always mentions the heavens in the plural. And when He mentions the earth, it is mentioned in a singular entity. But in some other verses Allah has used the earth in plural form. Also Allah has mentioned the earth in plural form because there are seven earths. Likewise there are seven heavens. The creation of heavens and the earth is also a big sign of the presence of *Allah Subhana-Wa-Ta'aala*. Allah also told that He has created the heavens without any support. The crafts of Allah need not any support in a human type of form of the construction. It proves the fact that He is a Supreme power. The earth is very unique in its geology and geography. There are deserts, mountains, jungles, scrub forests, rivers, oceans, springs, volcanoes, canyons, arctic poles, glaciers, caves, islands, peninsula, oasis, maidans, etc. One earth has many different features and they have their own sphere of working to serve the humanity. This is the *Ayat of Allah Subhana-Wa-Ta'aala*. There are animals, birds, insects, bacteria, human beings, angels, jinns, all give us the proof of their master crafter. That is Allah! Subhan Allah (*all glory to Allah*).
2. Allah also has given us the proof of His existence. He says just look at the phenomenon on nights and days. Night comes after the day and the day comes after the night. It is the meaning of *ikhtilafi*. This is the system with full perfection made by *Allah Subhana-Wa-Ta'aala*. And this infallible system of days and nights gives us the system to run our daily affairs of our lives. It sets our biological clock. This is all for our perfect survival. This is visible *Ayat of Allah*. This is the proof of the existence of *Allah Subhana-Wa-Ta'aala*.
3. Allah mentions the phenomenon of the ship sailing smoothly on the surface of water. One more proof of the existence of Allah. Why does the ship sail on the surface of the water? So that we may have smooth mode of seaborne traffic system. It is so amazing that the ship sails smoothly. The system has been made by the Divine power. If water had been with this kind of system, how would our ships have sailed? This is the purpose to serve the humans. A small pebble sinks. A huge ship sails. Allah gave us the rule of the nature of water that an object plunged into liquid becomes lighter by an amount equal to the weight of liquid it displaces. Archimedes made the discovery of this rule of water. Here from we come to know that really Allah does exist. Water runs and ships sails smoothly on the equal surface of it, it is all for the benefit of the mankind. Because mankind needs to have all these facilities so that the life journey of him could go without having any problematical situation.
4. After it Allah gives us more examples of the proof of His existence that He sends rain down on the earth from the sky. Subhan Allah (*all glory to Allah*). The pure waters of rain make our planet green – full of life. It grows our food to make us survive and live with peaceful mind. The rain of the water turns

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5. dead earth into life. The earth with life needs to be used by humans and animals and other small living things.
6. There is one more phenomenon in the atmosphere of the earth and sky – that is the direction. The directions/veering of the winds and clouds is a major factor to run our life smoothly. Allah gave them directions/veering so that our life and other kinds of lives may sustain without disturbance. The clouds and the winds are not directionless. They blow in the directions given to them by the force of Allah. This is also a great proof of the existence of Allah with us. The winds, water, clouds, day and night, heaven and the earth and other heavenly bodies in the universe all need to have their course of action. Without having their veering or directional orbits they can not survive and can not produce the good results for us. All these life producing and food growing powers Allah has kept in His divine hands. If these had been in the hands of humans, there would have been human sufferings of hunger and starvation. We would not have permitted others to grow harvest. Thanks God these powers are in the divine hands. This is the proof of Allah's existence.

Allah says what have been mentioned above are the visible signs for the people who use their intellectual senses to know Him. Once Imam Ali (AS) was asked how could he prove that Allah does exist? He replied that if you are in a desert and see footprint, what it conveys to you? It conveys to us someone has passed from here and left his footprint. On it Imam Ali (AS) again replied if you look at the humans, animals, and other things in our surrounding you would come know without any doubt that Allah does exist. May Allah give us strength to understand the holy Quran.

Further would be discussed in detail in next session Inshallah!

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ